

means that those in the other categories are not the only ones who favor improvement in the environment.

It is also true that the overall institutional framework matters, something that Martin-Schramm and Stivers pay little attention to. When property rights are well-defined and enforced and a country has a functioning rule of law, the turning point for environmental quality occurs at a lower per capita income—that is, environmental quality starts to improve more quickly—than in countries with less-developed property rights and markets. This is important to the overall arguments of the book because the practical thrust of the authors' interpretation of their ethical norms of participation and solidarity would result in the attenuation of property rights and less attention to the rule of law.

Despite the flaws listed above, the book still is an interesting approach to Christian environmental ethics. As long as one reads it with the understanding that there are significant omissions, it can be helpful to thoughtful Christians who want to apply their religious perspective to environmental issues. It would be particularly useful if it were used in conjunction with some of the other environmental literature that presents a more complete understanding of the relationship among institutions, prosperity, and environmental quality. A good addition would be *You Have to Admit It's Getting Better: From Economic Prosperity to Environmental Quality*, edited by Terry L. Anderson (Hoover Institution Press, 2004). Although the Anderson volume does not attempt to develop a set of full-blown ethical concepts to apply to environmental issues, the compilation of evidence with regard to wealth and environmental quality is impressive. If one combined the ethical approach in *Christian Environmental Ethics* with a more thorough understanding of what is actually going on in the world, one could usefully apply Christian ethics to environmental problems.

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Trade, Development, and Social Justice

Raj Bhala

Durham, North Carolina: Carolina Academic Press, 2003 (584 pages)

In olden times, the doctors of the church used to write treatises quite like this. Today, one must emphasize that Raj Bhala, Rice Distinguished Professor at the University of Kansas School of Law, is offering a much nuanced, groundbreaking, truly interdisciplinary effort. All claims that the author makes are precisely specified and are meant to transform the shouting match at present dominating the field of international trade relations—read “globalism”—into a reasoned discussion.

At one level, the book is directed at administrators of nongovernmental organizations (NGOs) and seasoned protesters who have taken upon themselves the well-intentioned task of reducing the plight of developing countries. The book opens and

closes with an in-depth analysis of their claims and a plea to join the author in an effort to implement three practical suggestions, to which we shall return.

The audience the author hopes to convince is made of economists, theologians, and lawyers who—with the exception of specialists in international trade laws—are only marginally concerned with the task of reducing the plight of the developing world. Professor Bhala not only distills the lessons that these disciplines contain to address the task but also gives back to each discipline this task as its focus. Thus, the book is an invitation to the practitioners of these disciplines (some of whom are indeed in the ranks of NGOs and professional protesters) to tone down the strident claims of the participants who take extreme positions in the debate. He is fair-minded enough to recognize that there are extreme positions on all sides of the political compass. His position is that “international trade law is neither a devil nor a saint” (508). Above all, he expresses a plea to join him in finding solutions to a major moral dilemma of our age: the coexistence of incredible poverty in the Third World with incredible waste in the First World.

The book is divided into nine parts. Part 1 explores the origins of the claim that the General Agreement on Tariffs and Trade (GATT) and the World Trade Organization (WTO) law apparatus is “anti-Third World.”

Part 2 establishes that such a claim is undermined by the very fact that in formal economic models trade performs only a supporting role in the development process.

Part 3 presents an innovative theological framework as a set of standards to judge the great variety of rules and regulations of international trade. A recommendation for a second edition is to name this a “Framework (Norms?) of Religious Living.” A suggestion to the reader raised in the Christian faith is to read chapter 8 (Islamic Parallels) before chapter 7.

Parts 4, 5, 6, and 7, rather than pursuing a headless search, systematically use the categories found in economics and theology to organize and analyze the content of international trade laws and are restricted to “nonreciprocal special and differential” trade treatment (129–30).

Parts 8 and 9 confirm that the findings of the previous parts fall deep into the tradition of social justice. Here the author puts a shine on his scholar’s colors. I found in the pages that present the protagonists on the international scene as a society in the best Catholic tradition of the term, the most inspired and inspiring words of this book.

As can be seen from this rough sketch, the book is an expression of an enormous amount of methodological work that needs to be encouraged and enhanced.

As a fitting coda to marshalling all his arguments, the author presents three proposals that would significantly improve the climate of social justice in international trade: (1) increase the number of Third World lawyers trained in international trade law; (2) eliminate nearly all conditions used by the First World as barriers against imports from the Third World; and (3) establish a fund to foster export diversification in the Third World. Chapter 21 is devoted to the mechanics of these proposals, namely an in-depth

examination of their potential benefits as well as a thorough examination of the conditions under which their eventual implementation would be devoid of potential pitfalls.

Because the burden for the implementation of these proposals is placed on the First World, I am led to ask: Why the dependence on charity, rather than justice, throughout this book—when Christ was just, was he not good? The reason is that Professor Bhala has been taken hostage by the culture of the age. Hence, he has accepted the formidable formal structure of modern economics—even though he knows that the paradigm has considerable holes in relation to international trade (79, 85–86, 96, 115, 125–26) and is in a state of crisis.

Professor Bhala would have found a more robust economic theory in premodern economists who, up to Locke, consistently knew of the existence of hoarding and, following the injunction of the parable of the talents, condemned the practice. Was not usury stigmatized because it involved hoarding? Is not this practice still rejected in the Muslim tradition for the same reason? In the Jewish tradition, the injunction not to hoard is presented in positive terms: Leave corn at the margin of the fields for the poor to collect; practice your jubilee in relation to the ownership of the land; practice your jubilee in relation to the forgiveness of debts. From the spirit and the letter of Professor Bhala's book, one expects a well-considered second edition to incorporate such an astonishingly rich tradition.

In the same vein, he has accepted the common wisdom that social justice was born in 1891, and, with his sharp mind, he has brought this doctrine to its logical conclusions. Professor Bhala has transformed justice as virtue into justice as charity. Again, one expects a second edition to go back to classical doctrine and discover all the facets of economic justice: distributive, commutative, and participative (the *implicit* plank found from Aristotle to the doctors of the church). Three key questions then arise: Is everyone participating in the economic process? Is the wealth produced distributed fairly among the participants in the process? Are exchanges conducted on the basis of the just price? When the resources of the virtue of justice are exhausted, then one ought to make an appeal to the virtue of charity.

These considerations apply to international as well as to national relations and are liable to yield richer results that might benefit the Third World in the short-term and developed countries in the long-term. Professor Bhala does not directly touch upon this point, but might the history of the twentieth century have been completely different without the injustices imposed upon Germany through World War I reparations and upon Japan through "unequal treaties"? If long-term history is not convincing to some, some of the root causes of the wave of terrorism we are experiencing at present ought to be convincing to all. It is not necessarily poverty that is the cause of terrorism—rather it is poverty that results from the indignities of economic injustice, which are perpetrated inside each country as well as across national boundaries. Pope Paul VI did not say, "If you want peace, eliminate poverty." He said: "If you want peace, work for justice."

Professor Bhala has preferred to spend his energies in building the positives rather than the negatives of the case. Hence, he has appealed to the supreme Christian virtue of charity, rather than to the self-interest of nations. Having done his work as a true doctor of Christianity, he closes his case and is ready to accept neglect and perhaps even scorn (520) at the hand of jaded secularists and practitioners of political correctness who control the arguments and the counterarguments in the international trade arena. It is at this juncture that the reviewer and eventually the reader have to intervene to offer an open defense of this effort by providing another torque to the arguments. Is it not proper to direct the torch of charity lit by Professor Bhala to illuminate those who take advantage of the structural weaknesses of developing countries? At the end of the day, are theirs not quixotic and empty victories?

Fullness of life is derived from the position of the samurai who, refusing to be aided by an ally who had denied salt to his enemy, did himself send salt to the enemy and said: "I do not fight with salt but with the sword."

What honor does an international trade lawyer bring home when winning so unequal a battle? Does not self-love in the international community call for equalizing the field by at least, as Professor Bhala proposes, increasing the number of lawyers from low-income countries who specialize in international law, reducing conditionality, and improving the chance for export diversification in the Third World?

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Economics and Religion

Paul Oslington (Editor)

Cheltenham, United Kingdom: Edward Elgar Publishing,
2003 (2 vols., 973 pages)

In the mid-1980s, I was a young Christian Ph.D. student in economics. I vividly remember meeting with a few other graduate students to discuss A. B. Cramp's "Economics in Christian Perspective: A Sketch Map." Cramp's work really was a sketch: There was no book to study, just photocopies of Cramp's lecture notes. In 1986, that was all there was for a graduate student hungry for serious Christian reflection on the discipline of economics.

These two volumes document what a difference twenty years have made and how much more is now available to the Christian economist eager to reflect on the implications of faith for economic scholarship. Here, Cramp's work appears for the first time in print, as part of a rich selection of work at the intersection of economics and religion. Paul Oslington, the editor, and Edward Elgar, the publisher, have done a real service in bringing this work together in one place.

The two volumes are divided into three parts, corresponding to the three ways that economists have approached the intersection of economics and religion. Part 1 (which takes up the entire first volume) documents the influence of religion on the develop-